

DAVIDS
COMFORT
AT ZIKLAG.

A
PLAINE SERMON
made in time of dearth and
scarcitie of Corne and
WORKE.

By *Robert Harris.*



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DAVIDS
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1. SAM. 30. 6.

And David was greatly distressed, for the people spake of stoning him, because the soule of all the people was grieved, euery man for his sonnes, and for his daughters : but David encouraged himselfe in the Lord his God.

Hese words briefly report Davids distress at Ziklag : which distress is first in grosse said to be great ; and then more particularly enlarged from the causes and effects thereof. The cause (ouer and above his private losse) is the mutinie of his owne people,

who are 1. imbittered vpon the losse of their children, taken by the Amalekites (against whom their zeale should haue been greater;) and there-upon in the next place would haue stoned *David*, as the authour of so much mischefe. *David* then was in danger of his head: hee was like enough to dye by the hand of his friends, as a malefactor without tryall; and this distresses him. Now for the effects: *David* first comforts and stayes himselfe on God; who was able to helpe all, being the Lord; & ready, being his God. Secondly, hauing comforted himselfe in God, hee consults with God: where 1. the meanes on his part is mentioned, Gods own meanes: 2. the answer on Gods part, a direct answer; both for the meanes to be vsed, and successe to be expected: he should follow and he should certainly speed. Wee will not forestall another by any exact enquiry into the words, but acquaint you with some generall meditations, that haue beene to one, and may be to you, somewhat vsefull.

Def. 1.

First, this is in sight: That the Lord doth sometimes suffer his dearest seruants to be greatly distressed: Men greatly beloued, as *David* was, are many times greatly straightned, as *David* was. To proue this, were to waste time. First, see When they are chiefly thus distressed; secondly, Why: and as for kinds of distresses, we shall touch them in application, and so save time. It shall suffice (for the present) to say, that Gods children drink of all waters, and haue experiance of all afflictions,

ons, and that chiefly in these times. First, when they haue left Gods counsels, and followed their owne deuices. Gods children are never worse hampered, than in nets of their owne weauing: when they will be witty eyther against God, or without God, then they spinne a wofull threed, a Spiders webbe. For carnall reason is a very bad counsailor, and puts a man vpon euill meanes; and none can draw a good conclusion from ill premisses, but only God. Therfore when Christians haue left Gods wisedome and his wayes, and betaken themselues to their owne wit and wayes, they haue plunged themselues wonderfully. A man is secure and confident in his owne courses, like a childe that leaues his fathers counsaile, and followes his owne; and the fresh-water souldier, that will be a Pilot before hee is fit for a Mariner, and thereupon runnes his ship vpon the sands. Thus *Jonah* was greatly distressed when hee would be wiser than God: thus *Abrahams* greatly distressed, *Gen. 20.* when he would liue by his wits: thus *David*, he had so contriued it, that neyther *Saul*, nor *Achitophell*, nor any of them all should touch him, and now hee is in all their dangers, vnlesse God helpe him out. And never doe Gods children please themselues greatly in their owne contriuenments, but thus they speed: where they expect great safety, they are greatly endangered; where much comfort, greatly distressed.

2 Secondly, when they haue receiued great blessings and comforts from God, then comes pride and securitie, and that's a forerunner of a fall. Great mercies worke great thoughts and spirits in vs, and great thoughts make way for great afflictions. We will not instance in *Nebuchadnezzar*. *David* prospered greatly, God had set him on high, made his mountaine strong, his heart grew secure, then came trouble. *Hezekiah* was greatly distressed, and when was it? after great deliurances and blessings: *Esaias* and *Aisa* the like. Mans heart cannot beare a great measure of comfort, no more than his head can a great measure of wine: therefore eyther God mingles their wine when they take it, or presently after; or else they be giddy, and must be distressed. Hence *S. Paul* after great consolations had great temptations and afflictions; and the blessed Virgin *Mary* in *S. Luke* is told of a sword when of a sonne, that must through her heart as well as Christ through her loynes.

3 Thirdly, when they be to receiue some great comfort from God, when God hath some great employmēt, or preferment, or deliurance, or consolation in store for his children, hee makes way thereto by some great affliction of bodie, minde, stāre, friends &c. as men lay the foundation very deepe when they meane to raise the building very high. Thus *Joseph* was greatly distressed, but when? when he must be a Prince shortly after;

2 Cor. 12.

Luc. 2.35.

after: thus *David* greatly impoverished, when: when shortly after he must come to the Crowne. Generally, as in darke nights it is darkest towards day-breake: so tis with the Saints of God; the sharpest hit is ever at the birth, when they bee deliuered of their sorrow. So God makes his comforts more tastefull and lesse dangerfull to them; and therefore first mars them, then makes them; vndoes them, crushes them, and then rayses them vp.

These be speciall times: the generall should have beeene first noted, *viz.* When Gods children haue gotten some stocke and strength; for the Lord is wise, and will not vse an Iron Instru-
ment to thresh out Cummin; hee will not lay *Esa. 28.*
weight vpon greene Timber, but first season
it, and then employ it after. Thus while *Peter* *Iob. 21.*
was young hee walked at large, but after was di-
stressed. Thus for the When.

Now Why doth God bring such distresses on his: you may partly ghesse by the When. He respects himselfe, his Church, his particular children in it.

First, God gaines glory many waies by this. *Roasow 1.*
First, his power is seene in their distresses, his
loue, goodnesse, truth, &c. Then the Saints can
say with *Iob*, Now mine eyes haue seenethee.

2. Secondly, then: nor only present power and
mercie is seene, but former: Wee see what
power was vised in preuenting miserie, what
Iob. 42.5.

mercie in giving comfort.

And thirdly, then God shall haue their en-
stome and companie. Children that care not for
Parents in prosperitie, will to them in miserie;
theyle come early, come every whit of them.
David could comfort himselfe in his wifes, in
his children before, but now all are met in God;
no wife but God, no child nor friend but God:
now hee goes all one way, and now his confes-
sions and prayers bee such as will set out God
indeed; prayes more and more spiritually than
euer, &c.

Reaf. 2.

Secondly, Godaymes at the Churches good
in this. 1. whilst shee is a spectator, she layes
about her in the getting and exercising of grace:
others deepe sorrowes makes all see how need-
full it is to get much faith, patience, Scriptures in
a readinesse. 2. these stirre vp to prayers, mer-
cies, &c. as when *Peter* is in Prison, one behe-
ded, another imprisoned, they thought twas
time to pray; therefore *Act 12.* they let about
it earnestly: So for mercie, when they saw the
Church distressed, famine comming towards her,
they saue and lay vp, as *Joseph* for Egypt. 3. when
themselues be afflicted, they helpe themselues by
the afflictions of others. Such went before mee
in this affliction, and God loued them, why not
mee? Such cryed and sped well, why not I?
Psal. 34. They follow the cloud, and doe not
miscarry. *Heb. 12.*

Opium

Thirdly

Thirdly, God aymes at the parties good in *Exodus. 3:10*, great distresses: hereby they are tried, humbled, haue experiance of their frailties and graces. A Christian knowes little of himselfe till much distressed, neither what his weakenesse, nor what his strength in Christ is: hee neither sees how poore himselfe is, nor how great his God is, 2. hereby they are brought to receive often sentence of miseric, death, hell in themselues; and tis good to taste these things before we feele them; twill empty a man of himselfe, and make him trust in the living God; twill learne him those three Lessons of Christianitie, that *S. Paul* hath clapt vp in one verse, *Phil. 3:3*. 1. to worship God spiritually, to make Christ his ioy, to lay down all confidence in the flesh: and 3^{ly}. hereby they are made helpefull to others. There is little to bee expected from man till deeply plunged. 1. Hee cannot pity others till experiance hath taught him. 2. he will not be seruiceable till afflictions haue humbled and broken him. 3. hee knowes not how to comfort others till himselfe hath beene wounded and healed. But when bee hath learned by experiance, he can make his own plaister serue another man, and comfort him in the same affliction with the same consolation. And those bee the sweetest and surest comforts, when a man can say, my case was iust the same, & here is the scripture, the medicine that wrought the cure in me. 3 *Cor. 1:10* Follow me I O. 30

II. In *Beavonbury* First

8 *David's Comfort*

¶

First for the wicked : leue them but these
Scriptures to thinke vpon . If this bee done to
the greene Tree, what shall bee done to the dry ?
If God beginne with the people that call vpon
his Name, what shall the end of the enemies be ?
Are there not strong plagues for the workers of
Iniquitie, *Job 31* ? shall not they be distressed ?

¶ The chiche Vse is to Saints : Let not them
question their sonneship because of afflictions.
In this nonage the Heire differs little from a ser-
vant : You can make no certaine Conclusion
from outward things : doe not offer it , vnaesse
you will wrong God, Christ, the Generation of
the lust, your owne soules, all at once.

¶ But what shall bee said to extraordinary
afflictions ?

Ans. 1. If such, God hath determined the case
in *Job*, against those disputants : They are no good
proofes of a bad person or condition.

Ans. 1. But ours be not extraordinary, nothing
hath befallen vs, but what is humane.

¶ No : when did you heare of such a deaht
as is now vpon vs ? *Ans.* When : why when an
Asses head was worth fourte pound, a King. 6.
Therefore infer nothing against the truth of our
Church from thence.

¶ Oh but would the living God so afflict me
if his Child ?

Ans. So : how ?

¶ O I am crossed in a childe as no man was,
so vngratefull, so vnnaturall.

Ans. Yes, except *David, Ely*, and yet those beloved.

Ob. Oh but I haue such a beast to my husband as no woman euer had.

Ans. Yes, *Abigail*.

Ob. Oh but my estate is broken all to pieces, I am nothing worth.

Ans. So was *David* at Ziklag: so *Naemie*: and yet beloved.

Ob. Oh but I haue sold all, and now want bread.

Ans. So the Widow of Sarepta, 2 *King.* 4. *Neh.* 5. *Lam.* 4. and yet beloved.

Ob. Oh but my bodie is smitten too.

Ans. So *David* & *Iobs*, &c yet beloved of God.

Ob. Oh but my spirit is wounded, I am scorcht with the flames of hell, and feele it in my conscience.

Ans. So *Iob* and *David*.

Ob. But I am disabled from all seruice, I can neither pray, nor read, nor heare, nor liue, nor dye.

Ans. So the Saints, *Psal.* 102. the Church in *Esey*; and yet beloved.

Ob. Oh but I am torne to pieces with hellish blasphemous Temptations.

Ans. Christ had such offered outwardly, yet beloved.

Ob. But I am haled with lusts, now impure lusts, now couetous lusts, reuengefull lusts, and they

make me weary of my life. So *Paul*, *Rom. 7. Gal. 5.*
yet beloved. What then is to be resolued vpon ?
Surely, that neither things present, nor things to
come, shal ever separate vs from the loue of God ;
for no afflictions forfeit our Title.

Q. Oh but mine be sins, passions, temptations.

Ans. Let them bee what they will be ; if they
be afflictions to vs ; if they tire vs, wound vs, make
vs cry to God, as *Iehosaphas* did, when they pur-
sue vs, they weaken not our Title. Oh but that
the smart of them may do without the hatred of
sin : they may weary men because painfull, not
because sinfull. They may ; but marke, 1. these
two be not well opposed : often the painefulnes
comes from the sinfulness ; were they not sinful,
wee could brooke them well enough for their
pleasure and profit. 2. if opposed, paine in hy-
pocrites only followes sins committed. Thou art
distressed before hand, and in great feare lest thou
shouldst commit it, as *Paul*, Who shall deliuer me
from the bodie of death ? 3. great sinnes are
painefull onely, if nothing but paine bee heeded.
Thou art troubled with the first motions, & whole
bodie of sinne. 4. sinne is only painefull to the
vnsanctified. Thou art troubled as much for
want of faith, loue, humilitie, thankefulness, as
for the ouerflowing of sinne. 4. paine makes
one howle, but not to God, at least in the first
place. But sinne driveth a *David* first to God, then
to men, ends in prayer, & not in chafing despaire.

And

And is it thus with thee : either condemne *David*, or say, a man may be crossed in wife, childe, house, goods, friends, kinsmen, all at once ; nay hazzarded in his life, tempted in his soule, troubled in his conscience, plunged into a sea of miseries, and yet be deare to God ; a blessed man, a glorious Christian. witness *David*.

In the next place, they thinke and speake of *David*. stoning *David*. See our nature ; In crostes wee are apt to flye vpon men, rather than to fall down and humble our selues before God. Thus, were the Israelites crostes : they murmur at *Moses*, and they will stone him. Want they water ? stone *Moses* : Want they meate ? stone *Moses*. And thus the King of Israel at Samaria, *Ahab* for *Elijah*, &c. Nay wee see this disease too strong in Saints : *Sarab*, in the 16. of *Genesis*, *Asa* &c.

Reas. 1. The reason is cleere : first, wee stoope not to God, because wee are naturally emptie of Faith : wee cannot see him, wanting an eye that's spirituall : wee will not, because wee expect no helpe from him ; and it is Faith that makes vs stoope, *Lam. 3.*

2. Wee chafe at man, because proude ; and therefore fretfull and complayning : 2. guilefull, and therefore rather translate than confesse our faults ; like children, that will rather quarrell with seruants for complayning, than themselues for offending.

Ps 1. Feare this distemper in nature , and
watch which way our hearts are working in the
day of affliction . Vnlesse the croffe bee verie
immediate , our hearts breake out towards men
rather than God ; and wee soone fret , chafe ,
threaten , curse , than confess , pray , submit : & this
is a fearefull sinne , beware of it . And now lets
not speake in the language of the wicked ; Tis
long of *David* , therefore stone him : tis long of
Corne-masters who hold-in corne , that theres
such scarcitie , therefore downe with them : tis
long of Inclosers , therefore downe with them :
tis long of hard Land-lords , and therefore downe
with them , long of Merchants that transport :
tis long of some mens pride , others waftulnesse ,
others wantonnesse ; and so grow bitter against
others : But say , tis long of mee and my fathers
house ; my sinnes haue encreased wrath vpon Is-
rael ; I haue beeene proude , wanton , wastefull , a-
bused plenty , murmured &c. I haue sinned the
sinnes of others , in that I haue spoken of them
with more delight than griefe , in that I haue not
wept for them , stood in the gap ; otherwise God
would never beate anothers sinnes on my backe .
Thus lets doe , fret at our owne sinnes , befoole
our selves ; and not onely so , but in stead of chaf-
ing at men , cast downe our selves before God ,
see the rod , and God appointing it : that done ,
goe to God as *David* doth , goe by faith , goe in
the workes of repentance , goe for comfoule , lye

at his foote, saying, Lord wee yeeld, wee yeeld: if thou wilt haue vs poore, wee will be poore; if thou wilt haue our goods, houses, habitations, here we are, and we resigne that which wee haue forfeited a thousand times: This the onely remedy theres left vs. We must not spend our time in inueighing against others, but in accusing our selues: wee must not imbitter our hearts, by dwelling vpon the instruments, but humble them by looking vp to God, and hush them by a free submision of our selues. Fretting doth but encrease our miserie, subiection and yeeldance only easeth vs; and therefore say as they, *Lamen. 3.*

22.---40.

2 Comfort, if stormes doe not breed thistles and nettles in our ground: Comfort, if crosses do not draw passions, oathes, curses, repinings, raylings, but prayers, confesions &c. from vs. O tis well when being let bloud, our weynes send out that which is pure, not now that which is blacke, poysoned: This argues a good constitution, yea the finger of God; for crosses of them-selues are not so much as purgative, much lesse alterative: Tis grace that changes our complexion, and tis as good a signe when crosses take well, as when the Word doth. If then wee finde that our crosses send vs homeward, set vs against our sinnes, make vs cry out, because woe can forgive no more, beare no more, because wee bee so full of wrath, passion &c. lets blesse God for this

C

cure:

cure : for nature chafes, moralitie bites it in; on-
ly sanctitie makes sinne odious, stirres vp desires
of grace, puls downe flesh, sets vp God in Christ;
in short, improves the croesse.

Dell.

*Followeth, Their soules are bitter for their chil-
dren* : so the childe's miserie is the parents bitter-
nesse : Tis gall and wormwood to a parent to see
his sonnes and daughters deliuered to miserie.

Reas. If there be grace in the parent, then the
parent sees his owne sinne in the childe's smart :
It grieues a good man to see a beast, a stranger
bleed for him, much more his childe.

2 If but nature, yet nature is strong in wor-
king, that hath so mingled fathers and children,
that in one both are smitten ; both bleed and
smart, both liue and dye together.

Vse 1. For vngratefull children: Think of this,
your sorrowes are your parents sorrowes, your
shame theirs, your paine theirs, your losse theirs;
and if you loue not your selues, loue your pa-
rents : kill not them by your wickednesse, fill
not their soules with gall who haue fed you with
milke.

Vse 2. Against those that robbe and spoile, op-
press, defraud and beggar yongue and old, the
mother and the childe vpon her : Oh tis a feare-
full sin to ruine houes and townes, to lay whole
families on heapes, to set father, mother, sonne,
daughter all on weeping ; the crye of so manie
will surely to heauen, the smart of so many will
deeply

deeply imbitter ; when children shall crye to parents for bread and they haue it not , when they shall call for portions and they haue none , for coates and they haue none, food and money and they haue none , when they shall looke one way on the miseries of their children, another way on the vniustice , vnmercifulnesse , oppression of Land-lords , of Creditors , and see themselues and theirs for ever betrayed to misery through the default of others ; Oh this fills the heart with many a bitter thought , the mouth with many a bitter curse ; the father curses, the mother curses, the sonne curses , the daughter curses ; they lye at God , and giue him no rest till hee reuenge them vpon such hurtfull persons : and that God that would not haue a bird killed from her yongue , will heare these curses , and make the earth , and stones , and walls of mens houses , and lands to feele them : Oh then doe not robbe , kill , crush mens sonnes and daughters , this will worke bitterness in others , to vs , to ours .

Verse 3. For instruction to vs all : Is it so bitter
to see our children in misery , captivity ? then
meete the Lord before sentence goes forth , lest
our soules be made bitter for our sons and daugh-
ters : should the Lord send the sword amongst vs
to our Ziklags , and wee should see our daughters
rauished , our sonnes butchered before our eyes ,
would not this bee bitter ? Should wee see ones
legge off , a seconds arme , a thirds head , a fourth

crying to vs, hanging on vs, would not this bee
 bitter : should wee see the Amalekites in our
 land, our children carried away for slaves, would
 not this be bitter : should our children fall in the
 streets for bread, dye for thirst, they ready to eat
 vp vs, we ready to chop them to the pot, would
 not this bee bitter ? Oh how could our eyes be-
 hold these things, how could our soules digest
 so great bitternesse ? Oh lets now prevent this,
 that we may never see or feele it : Tell mee now,
 theres no danger : the Word of God is agaist
 vs; most of those sinnes which haue brought
 Captivitie, Sword, Famine vpon others, are
 amongst vs : wee see the Lord hath begunne
 already, and our brethren haue begun to vs in this
 bitter cup. O the bitter lamentations in Germa-
 nie ; fathers, mothers weeping for their sonnes
 that bee not : Oh England, looke to it that wee
 drinke not vp the dregges ; Oh that thou
 wouldest fast and mourne in publicke ; Oh that
 you would each in priuate. Here each man
 wept bitterly for his sonnes and daughters, but
 it was too late, they were gone : Nay, twas not
 too late ; though gone, teares will waft them
 home againe : those teares that will recouer chil-
 dren, will continue children, therefore each man
 for himselfe, for his sonnes, weepe apart, pray,
 fast, mourne, wifes apart, husbands apart, chil-
 dren apart ; stand before the Lord as *Isaiah* did
 with your little ones, and say, Oh Lord spare
 our

our Ziklags, our houses, our sons, our daughters, spare them from the sword, from famine, from pestilence, from misery: and who knowes but that the Lord may yet haue mercie?

He comforted himself (or, strengthened, all is one) for the ioy of the Lord is strong.

Doit. The world is never so empty of comforts but that comfort may be found in God: though there be somewhat a dearth of comfort in the earth, yet Gods house is euer filled; in heauen comfort is to bee had when none in earth, in God when none in creatures. *Daniel, David, Paul;* thousands would witnesse this if needfull.

The instance is plaine: when *David* could not comfort himselfe in his wiues, nor his children, nor his goods, nor in any thing vnder the Sunne, he could in something aboue the Sunne, &c. And the Reason is at hand.

Reason. 1. God is the God of all consolation, the Spring of comfort; if any water tis in the Sea, if any light tis in the Sunne, if any comfort tis in God, there it relaks, there tis when no where else.

2. God is Al-sufficient; there the heart finds every want supplyed, every good thing lodged: if the discouragement grow from wants, want of power, want of wisedome, of comfort, of helpe, there the heart receives answer; in God there.

there is enough; there tis to bee had, and that freely. As God is Al-sufficient to furnish vs with all necessaries, so infinite in power, wisedome, goodnesse, to helpe vs against all euils, feared or felt. If our discouragement grow from euils feared, looke vp to him and he can preuent all, as you see in *Daniel and Esters story*, and *Paul*: *Daniel* was neere to killing when *Saul* was now ready to chop vpon him; the Church in *Ester* was at a low ebbe, when the lot was cast; *Paul*, when forty had vowed his death; *Peter*, when the next day he must dye, and but one night, houre, step betweene death and him, yet rescued.

2. If afflictions haue overtaken vs and discouraged vs, looke vp againe, and see how easily the Lord can take them off: this weeke *Daniel* hath neither wife, nor childe, nor corne, nor cattell, and by the next he hath his owne, and a great deale more: this yeare you see hee is worse than nought for wealth, the next a King; yea *Peter* can tell you, that imprisonment may be for a night, deliuerance ere morning; *Davids* heatinesse may be your guest this night, ioy to morrow, *Psal. 30*.

3. If afflictions bee long and strong, and thence discouragement, looke vp againe and you shall finde, that after two dayes God will reuiue you, and you shall liue in his sight. Hee can heale old wounds in a short space; as in the captiuitie, in the man in the Gospell; and deepe wounds

wounds with a little tent. When *David* is broken all to pieces, his estate to pieces, his household, his army, his heart (they had wept till wearie of weeping) Loe in two or three dayes he can make vp all againe.

4 If afflictions bee most bitter, and stinging, and lasting to our end, and therefore discouragement, looke vp, and see, and God can ouer-top all these sorrowes with comfort, and sweeten the bitterest cup: why hee hath more consolations than there bee afflictions: as one abounds so the other. Hee hath stronger consolations than afflictions, hee can make a *David* for the present say *Psal. 94. 19.* and for the time past, Tis good I haue beeene afflicted; and for the future, Thou wilt bee my guide to the death, and so receiue mee to glorie: yea hee can make a *Peter* sleepe in irons, a *Paul* sing in dungeons, a *Martyr* reioyce in *Heb. 11. 16.* sufferings, *Heb. 10.* Why then it in God may euer bee found that which will answere our wants, supply all our grieses, theres comfort still to be had.

Vse. Now then (Brethren) is not this God worth the hauing? You cannot alwaies haue comfort in wealth, comfort in health, comfort in neighbors, in children, in wifes, these be not alwaies: these, while they be, doe sometime minister matter of griefe, yea, sometime their life & presence doth discourage: but in *I E H O V A* is constant peace, constant comfort, and ioy to bee found; *Ezay 26.*

found ; He is constantly good, great, true, &c. Oh get him ; how euer you doe, get him, and you haue all ; come what will come, he changes not, his comforts are sure ; neuer cease seeking, beging, hearing, conferring, till his Image bee set vpon you, and your hearts assured of his loue. You haue seene the comforts of the world, you see how all cisternes faile you, goe to the fountaine, in the word of God, in the house of God, in the fauour of God, you shall haue comfort, in his light you shall see light, when others nothing but darkenesse round about. Oh then, thou that art in darkenesse, in the darkenesse of temptation, in the darkenesse of sinne, in the darkenesse of affliction, darkenesse of pouertie, debt ; thou that art no light, none within thee, none without thee, none in thy soule, none in thy minde, none in thine estyme, friends, &c. arise, put on beautie, come into the light, stand vp from the dead, (dead comforts, dead companions, dead wodes) and the L o r d shall give thee life.

2 For Saines : why doe not they chide themselves, as David did, and call vpon themselves for comfort ? Surely, Joy is comely, and it is their part to reioyce in God.

Ob. Oh but how can wee in sad times, in the middest of sorrow ?

Ans. How did the Apostles? they enioyed in the stocks.

Ob. True in case of persecution : but how should we in affliction ?

Ans. How doth *David* ? he had lost wife, child, all, yet hee comforts himselfe ; in what ? when all was gone ? in God, in him was all ; & so long as God liveth to him, all staide with him.

Ob. But what if sinne haue haled afflictions on vs ?

Ans. *David* was not cleere, yet in God is comfort then ; comfort, because hee is gracious and ready to pardon.

Ob. Yea, but what if the miserie be common, not particular and personall ?

Ans. Such was *David*, yet hee comfort him selfe. Why God can heale a Towne as sinne as a man ; a Shire as soone as a Towne ; a Kingdome as soone as a Shire.

Ob. Yea, but what if ones case be desperate ?

Ans. So was *David* to mens iudgements : houses burnt, goods gone, the enemy won gotten into possession, and yet *David* comforts himselfe in God. And in truth, ther's no man case, estate, soule, desperate to God : if wee were nothing, hee could make vs something ; if worse than nothing, he could repairre vs.

Ob. Yea, but what if nothing left ?

Ans. Yet if God left, all is well, all is in him, all power, all wisdom, all wealth, comfort, &c.

Ob. But the times are exceeding hard.

Ans. But God is kind, as rich as ever, heauen

uen as full, grace and comfort as cheape.

Q6. But when pouertie pinches, neede presses: what comfort then?

Ans. Yes, the consolations of God are strong: those crosses that seeme to swallow you, shall be very sufferable, if you flye to him. Oh then flye to him by faith, say as *Mab. v. 11.* *Though the Figgetrees, &c. yet will I reioice in the Lord.* Flye by Prayer; and one faithfull Prayer will shake off their yokes as easily as *Sampson* did his bonds. Flye to the Word, &c. some *Tychius* will comfort your hearts as *S. Paul* faith. Some one promise or other will settle you beyond expectation.

Q6. Oh but what if God himselfe be a terror, not a comfort?

Ans. The word speaketh bloud not peace; yet reconcile thy selfe to God, cast out sinne, cast thy selfe upon his mercies: say, If any mercie or comfort in the world, tis in God; therefore to him Ile goe, there Ile lye at his gate, though hee kill me, Ile trust in him.

Q6. But what if I have done so, and yet finde no comfort?

Ans. Waite, brother, for the Lord will speake peace to his, &c. He that trusted in him never was ashamed. Hauest thou that lookest into thy barne, and ther's no comfort, come is gone; into thy purse, ther's no comfort, money is gone; into thy cupboard, ther's no comfort, bread is gone; vnto thy children, ther's no comfort, thy owne

flesh and bone is gone ; into thy heart, and ther's no comfort, hope and ioy is gone ; vnto thy friends and land , and behold darkenesse and sorrow, *Ezay 5*, the last verse. yet looke vpward to heauen, there comfort growes ; to Christ, ther's comfort treasured ; to God, and there the fountaine is as full as ever; conclude, God is mine, and there fore comfort is mine ; hee is comfort without bread, without friends, without life.

Next, *David* consults with God in time of distress.

David. Wee must not spend time in whynning, fretting, musing ; but wee must consult , and cast whats best to be done : The people doe the one, *David* the other. So *Iacob*, *Gen. 42.1.* So *Exad. 10.7.* the Egyptians to *Pharao* : the Philistines in *Sa- 1 Sam. 6.2.* *aul* : And *Ephraims* folly is herein taxed, that hee would stand still at the birth, *Hos. 13. 13.* But I presse not this ; onely for *Vse* thus much.

Vse. We are in *David*s straight (in a sense:) the people weep till they can weep no more , their loules be bitter for sonnes and daughters, yea too many speake almost of stoning euery *David*, whom they conceiue to bee an occasion of their misery : What must wee doe ? surely *David* is a good patterne , 1. hee comforts himselfe in God, so must we, else our wiles bee not our owne, nor graces, wee can neither speake to God nor man ; discouragement robbes a man of all : 2. *David* goes

goes to Gods ordinances, Gods word, Gods mouth, askes Gods aduice; so must wee, heare what God saith, what he calls for, and hee calls for more fasting, submision; calls vs from our feasts, fashions, laces, &c. 3, *David* forthwith executes what God speakes, so must wee; you haue beeene told that this expence in feasting, in building, in houesold-stuffe, brauery for your selues and children, abuse of plenty would beggar you, belieue it now, confess, amend it: and we tell you now, you must stoope that are poore, you must helpe that are rich; doe it, &c. But if wee should now, it were too late. No, God can fetch Zidling againe when tis gone, if sought vnto: But what may bee done? You haue heard (Beloued) tis not in vain to seek to God: 2. seek to God with penitence, fastings, ouer with your sins, downe with your heare, yeld, yeeld, and acknowledge abuse of plenty: 3, vse policie, and prouide as *David* did, worke, the maine defect is from want of worke: tis in vaine to speake of bringing downe miskars vaillele there bee employmēt. Were barley two shillings, if men haue not worke tis all one: therefore you poore bee willing to worke for bread, you rich study to finde worke; tis impossible to employ all: thus do you that haue moncy (do not (out of feares) hoard it, produce, employ it, and bring not certaine mischiefs vpon vncertaine fates: 2. you that haue wool, hennp, &c. now set it ouer, &c. 3. you that haue land,

land, louetillage ; men may discourse, but without tillage such a land as this cannot stand : loue house-keeping ; tis better keepe men as seruants, rather than as rogues, as masters : 4. you that haue meanes without land, helpe to sowe the land that this year will lye vntilled and vnsowne, without helpe, and make some bargaine with poor men, &c. Why but there is not employmēt for halfe. Yet againe: Why but theres no mony, theres little. Yet there might be more, if pride in lace, plate, &c. might downe, if vnbēlief did not beare the keyes of their coffers that haue manie houses. Suppose there were lesse mony, pay men in corne, bread, cloth, &c. But theres no worke : No, looke to your fields, were ditches floured, marshes drained, lands ploughed in many fields, it would quite cost: looke to your high wayes, all the poore in the Country bee scarce enow to gather and lay stones in them for some workes, &c. But we haue not to pay them. I answere once for all, better keepe them working then beggning and wandring : kept they must be, and if they catch a haunt of idling and roguing, theyle bee past all shame, all worke, all thirst, all grace, and we shall all rue it: Therfore if you know better meanes, vse them, and set your wits on worke that something may be done, &c.

